The Voice of Thunder,

OR

The Sound of a Trumpet giving a certain ſound, Saying, Ariſe ye dead, and come to Judgement, the Light, to guide you to judge out the evil, that Righteouſneſſe you may learn, and ſo come to have a true deſcerning betwixt the precious and the vile, betwixt thoſe that in Truth ſerve the Lord, and thoſe that pretend to worſhip him, a day, when in truth they ſerve him not, but grieve his Spirit.

With a few words to them whoſe faces are *Sion*-ward, travelling to the good Land of Reſt, whereinto thoſe that believe not in the Light cannot enter.

With a dear, tender Viſitation to the holy, meek, ſuffering Seed, which is already entered and entering in, where none can make afraid.

By *Humphery Bache.*

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The Voice of Thunder, &c.

O Earth, earth, earth, Tremble, tremble, tremble before the pure, Eternal Lord God of unlimmited power, which is risen in Majesty, to shake terribly the earth, and to do such things at which the ears of them that hear it shall tingle, and all faces shall gather paleness, who in this day of his power, are found out of his fear, working the works of unrighteousnesse, when Gods unchangeable witnesse the light in their consciences ariseth to plead with all flesh, for by fire and sword is the Lord God come and coming to plead with all flesh: And woe, woe, woe, woe to the inhabitants of the earth; for it is plainly so in the sight of the Lord and those that fear before him, that the Devil is come down amongst you, and hath great rage because his time is but short.

Witnesse the last first dayes work in *Tower-street*, and other places wherein he was working in the hearts of the children of disobedience, against the obedient children of the Lord, who stand in his Counsel, and walk in his fear from day to day, and do violence to no man; yet these harmlesse Lambs of Christ, the Lamb of God, because they have not fellowship with the World in their unfruitful works of darkness, but rather stands faithful witnesses for the Lord, in opening their shops in obedience to the Lord, least they should partake of their plagues, who are mockers of God, and pretend to worship him that day (which they falsly call the Sabbath;) whilest pride, fulnesse of bread, and idleness, *Sodoms* sins appears in the Divels rule in and over them therein, that day more then any other; and so the earth is full of violence; as any are purely moved of the Lord to witnesse against this their evil practise, then the Divels kingdom (who is king over all the children of pride) being struck at, by any that fear before the Lord, and do not conform therein, with the World that lies in wickednesse. Then the Devil rageth, and his instruments bestir themselves, some with throwing stones and dirt in their faces, others pulling and haling the Friends of those their enmity riseth up against, though they meddle not with them in word or deed, but are peaceably coming to a meeting of the Lords people, some spiting in our faces, others uttering forth vile unsavoury Language, being in the nature of dogs, and wolves, and bears, greedily and unnaturally foaming out their shame, in rending, and tearing, and pulling, and haling those whose natures are changed from such, and is of, and in the Lambs nature, whom they follow and obey in witnessing against the World, that the deeds of it are evil, who though they are reviled, revile not again, if persecuted they suffer it, committing themselves to him that judgeth righteously, who will give to them which patiently continue in well doing; glory, honour, Immortality, eternal life, whilest they that are contentious, and do not obey the truth, Christ the Light of the World in them, to such Indignation and wrath, tribulation and anguish is their portion who do evil, not dealing as they would be

dealt withal, but doing violence to a peaceable quiet people, who harm no man; But the Disciple is not greater then his Lord, who said, If they persecute me, they will also persecute you; and he said, if you were of the world, the world would love its own, but because you are gathered out of the world, therefore doth the world hate you; but said he, it hated me before it hated you, and it hated me, because I testified of it, that the deeds thereof are evil.

Now all ye who gaze on us, we being as Monsters unto many, consider who they are, that are of the Army of the Lamb Christ Jesus, who gave his back to the smiters, and his cheek to them who plucked off the hair, and withheld not his face from shame and spitting; and ponder in your hearts, whether it be not the better choice of us, to suffer all things, and reign with him over the world, then to conform to the world in their worship and imagery, which they are in that imagine, that whilst they live in pride, in envy, in lust, in covetousness, in wildeness and wantonness, out of Gods fear and dread, which should keep their hearts clean from such evils, yet if that they forbear their outward labour, and pass to a place which they falsly call a Church; but there is but one true Church, and that is in God, the pillar and ground of truth, made up of living stones, elect and pretious, gathered together by the grace of God, out of the world, which hath and doth teach them to deny ungodliness and worldly lusts, and to live righteously, soberly and godly; which Church, they that call the Steeple house a Church are ignorant of, yet notwithstanding, though you are ignorant, you will seem to strive and plead for a day which God never commanded in Scripture to be observed without working, for it is the first day of the week, of the six dayes, wherein God commanded men should labour; and now, men stand up and command the contrary to what God commanded, and say, that men on the first day of the week whereon God commanded men should labour, they say, men shall not open their shops to labour; But what would such have said, had they lived in the dayes of *Isaiah* the Prophet of the Lord, who said to a rebellious people that walked in disobedience to the Law of the Lord which is Light, To what purpose is the multitude of your sacrifices unto me, saith the Lord, I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of hee-goats, bring no more vain oblations, incense is an abhomination unto me, the new Moons, and Sabbaths, the calling of assemblies I cannot away with, it is iniquity, even your solemn meetings; Why did the Prophet say this, might the wicked men say then, who were then worshipping him, as the world is now, out of his fear? did not God Command to offer sacrifice? did not God Command the observing the new Moons and Sabbaths, and doth he now cry them down, that which God commanded? Yet herein the Prophet was obedient to the Lord God; and further, yea rather said, wash you, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, if ye be willing and obedient, ye shall eat the good of the Land; and obedience said another is better then sacrifice, and to hearken then the fat of rams; Therefore consider of it, you that cry out against any now, who in obedience to the Lord, walk contrary to the world in opening their shops, whether they are the cause of the wickedness of the wicked, in standing witnesses against the wicked, in observing a day in their wills, which God never commanded them any

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more then *Isaiah* was, if any were wicked and did wickedly, because he stood witness against, and cryed down those things which God had commanded, when they that observed them were out of his Fear and Counsel, and did not cease from the evil of their doings; Nay, the Lord God is come to spread dung upon your faces, even the dung of your dayes and worships, which is out of his fear observed by you, all you who live in pride, and are vain and light, and wilde, and wanton, living in pleasure on earth, which who do are dead while they live

And all you earthly Rulers and Magistrates, tremble, tremble, before the powerful dreadful God, and take heed to your selves in this day of his power, wherein the Heathen rage, and many Rulers have and may take Counsel together against the Lord, and against his annointed ones, and are still ready to say in their hearts, Let us break their bonds in sunder, and cast away their cords from us, and reject the yoak of Christ; I say, take heed to your selves, how you strive against your Maker, and consider how many already as a potters vessel have been broken to shivers, that have stood up and would have limitted the Spirit of the holy One, in the servants of the Lord, to their time, and place, and wills, least you partaking with them in their sins ye partake of their plagues, and the Iron rod you feel, which must rule all Nations, which will not take up Christs yoak, nor bow to his Scepter of righteousness, to rule in their hearts in the Light of his Son, and eternal power of his Spirit; Therefore consider, whether will be most sound and savoury in the ears of the Lord, and of those that fear before the Lord at the last day, when an account you must give unto the Lord of all the deeds you do in the body; all you, that have those harmless people brought before you, called Quakers, for to answer to any thing, they, in obedience to the Lord in the exercise of their pure Conscience have been, or may be exercised in, whether in your saying, if they will not respect your persons, and put off the hat, nor will not be subject to mans Law, made to observe a day, though God in the Scriptures did not Command it; yet, though in Conscience they cannot do it, we will imprison them, threaten them, and prosecute the Law, and in our wils go beyond that too against them, though many give testimony of them, that they are humble, sober, temperate, just, harmless people; or would it not be better for you to say within your selves, this people, who are thus temperate in all things, surely, they are running the race, at the end whereof, the Crown is, doubtless what they do (though contrary to us) is in obedience to the Lord, and not in their own self wills; For what do they receive from the world but reproach, and hard usage? they are a harmless people. Let us therefore turn the sword, which is to be a terrour to evil doers, to defend the harmless against the evil doers, them that do harm the harmless; yea, for if this that these people do be of God, as they say it is in obedience to the pure movings of his Spirit in their hearts, it must stand, least peradventure we our selves be found to joyn with the rude multitude, even to fight against God, and so partake with the rude multitude in the plagues and Judgements of God upon our heads also. Oh! you Rulers, be wise, be learned, stand in aw, and sin not, commune with your own hearts, and be still, and know, that the Lord is coming to Judge himself, for the meek on the earth, and to debase the proud, and to bow down the haughty, and to claim his right, whose right it is in the hearts of all to rule; Therefore bow,

bow before him, stoop to his righteous Scepter, come under his dominion who is to Rule in all, over all, God blessed for evermore; then when your own hearts be bowed, you will come to discern between the precious and the vile, betwixt those that pretend to serve him and those that worship him in Spirit and in Truth, and be able to Judge, not according to outward appearance, but righteous Judgement.

And now consider what you are doing, who are crying out for a day to be kept holy; Whose is every day, but his that made them? and what is every ones work every day, but to be holy as God is holy in all manner of conversation? that whether we observe a day or not observe a day, whether we open shop and work, or not open shop to work, whether we eat or drink, or abstain from eating or drinking, or what ever we do, doing it in obedience to the pure moving of the Spirit of the Lord, God in all things may be glorified; then if any one, any day of the week be moved of the Lord, to pass to a meeting among the people of the Lord, who fear before the Lord, to wait upon him to know his Counsel, that they may do his will on earth as it is in Heaven, where two or three are met together in his Name, there is he in the midst of them on any day, with his unlimitted power to break the bonds of iniquity, to draw the mind from pride, lightness, wildeness, wantonness and vanity, and whatsoever is evil, into his pure fear wherein the blessing is, even to him who feareth alwayes, whose Soul comes then to dwell at ease; then, though all the world condemn him for an evil doer (Christ was numbred with transgressors by the world (and the Disciple is not greater then his Lord) yet walking in obedience to the Lord, he is near that with his pure witness Justifieth, then what matters it who Condemns.

And it was so, that on the second of the eighth month being the first day of the week, that a poor sober moderate man, came amongst the rude multitude that did throw dirt at me, and spite upon me, and pul'd and tore part of my cloathes, he said to them, *hear me a little*, said he, *I am a stranger to you*, said he, *and a stranger to this man that hath opened his shop*, said he, *You all have your Liberty to go to Church where you will, and to shut your shops, and I see no reason* said he, *you should desire, or go about to take away anothers Liberty, that cannot go with you, to where your worship is*, yea said he, *in matter of conscience, I know not why the Papist, or any other should be denyed their Liberty, any more then you your selves. should he denyed your Liberty*; And these words somewhat appeased and silenced the rude multitude, and though the Magistrate past by, and saw, or might see them rude, he spake not at all to them, nay not so much as this stranger, yet his dwelling was near, though it were his office to keep the peace, and though I did what I did in opening my shop in obedience to the Lord, yet the Magistrate is so blind, and dark, as that he calls good evil, and evil good, and said I was the cause of the tumult and disturbance in the street, though I remained peaceable and quiet in my shop, and had much abuse by dirt and spitting, and rudeness done to me, by the rude people; so that they are rather countenanced by the Magisttate, then that he is any way a terrour to them. But this I know assuredly if the rude multitude should proceed to harm any, the Magistrate dwelling so near knowing of it, and not regarding to suppresse the heady, violent, and wicked practices of wicked people, who are out of Gods fear; the Magistrate at the day of accompt will feel and finde, that the evil done will lie at his door, and be charged

charged upon him, if he neglect to rescue and preserve the peaceable quiet man, or woman, out of the hands of fierce and violent people, who may think if they kill a man they do God good service.

O ye Magistrates and all people, dread, dread the Lord, and love the light that shines in your hearts, that being guided by it, your consciences may be purged with it, from dead works to serve the living God, not in the oldness of the Letter, or by tradition but in the newness of the Spirit, in which, God, who is a spirit, will be worshipped, and may come to have the eye opened, that the God of the world hath blinded, and so may see your souls lie welting in their blood, and may come into a true sensibleness of your present condition, that so your selves might come to groan to the Lord for deliverance from the bondage of corruption, and may be made willing, in this Gods powerful day to wait in the light therein to receive power in the teachings of it, to break the bonds of iniquity, to turn from pride, bitterness, fierceness, envy, wildness, wantonness, and all unrighteousness, which the hearts of people, whilst carnally minded take pleasure in, and many plead for as their Liberty, to live in that which pleaseth the carnal mind, against which Gods displeasure will appear, as the light ariseth in your hearts to judge you, according to the deeds done in the body.

Therefore now all of you strive to enter in at the straite gate of self-denial, in denying your selves of whatsoever the carnal mind would lead you into, wherein the death of the soul is, and know, that this crosse to the carnal mind is to be taken up dayly, when Christs discipline is received, that the partition wall of enmity may be broken down by the power of Gods grace in the heart, teaching to deny the carnal will, in which the wages is death; and to bring forth fruit unto holiness, the end whereof is everlasting life.

So dear people, all refuse the evil, and chuse the good, and live for evermore.

This is written to you, by a lover of all your Souls, from the breathings of the pure love of the Lord God, who would not any of you should perish, but that all should come to repentance.

Tower-street London
the 5th day of the
8th month, 1659.

H. B.

The

THe unbelieving, despisers, adulterous and gain-saying generation, must have signes, and wonders shewed to them, as in the dayes of old; and notwithstanding these things, was and is shewed & held forth unto them, yet will they not believe, and they that held forth the signes, and types, and figures, and shadows of good things to come, which is come, and coming (in the midst of us) were in the life and power of him who was in the Church, in the wilderness, who said, six dayes shalt thou labour, &c. and the first day is one of the six, and is not the true Christians or *Israelites* holy sabbath which they keep, whose dwelling place is in the end of all signes, and likenesses, Christ Jesus, the Lord and King of righteousness, the Prince of life and Peace, the light of the world, the Lord of the Sabbath, the day which the everlasting God hath blessed is the rest, the quiet, holy habitation, into which the Lord the King of glory is entered and come in, and hath taken up his abode in the midst of *Sion* the holy, beloved City of our solemnity; O ye virgins, daughters of *Sion*, many are those that seek to enter, to devour, defile, and destroy, and make a prey upon the hidden precious treasure, (thats hid, and laid up for the Babes, Lambs, and tender little little ones) but they shall not be able, whilst the good watchman, with his bright eye, (the Armour) stands upon his guard in the watch Tower, or in the gate of the City, to espy out his enemies, and salute his friends, who enter in the walls of Salvation, where the valiant young men are walking in the greatnest of their strength, and their resting place is very glorious.

Wherefore, O you Babes, and faithful followers of the Lamb in the fellowship of his sufferings, be valiant, and faithful, and keep your resting place, holy, pure, and clean, watch, and let nothing enter, that would hurt or defile, the rest; keep it holy, the Sabbath day, the Lord is come, his Throne is set in the midst, who had a body prepared him, that suffered without the gate; come, let us go forth, proclaiming his Name (among the heathen) that is very glorious in the midst of his holy Temples, bearing his reproaches, having the same mind that was, and is, the same in him who is the Lord, the end of all signes, types, figures, shadowes, ceremonies, ordinances, immitations, remembrances, likenesses, the substance, Christ, the rest, (within the vail) in us the hope, and Life, and Crown, and joy of our strength, and glory; so run, that ye may obtain, Remember that ye keep holy the Sabbath, the rest, into which you are entered, and entring, O ye children, and Babes of the light of the world, So farewell.

D. B.

THE END.

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